

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ

Surely, those who have made divisions in their religion and turned into factions, you have nothing to do with them. Their case rests with Allah alone; then He will tell them what they have been doing. (Anam 6:159)

Reasons & Omissions *of* Increased Groupism among

General Muslims

(Non Scholars/ Not Ulema)

Edited By

Dr. Syed Abu Tooba *for*

**Campaign to Revive Islamic Ethics Of Disagreement
(CRIED) &
Campaign Against Groupism (CAG)**

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&

All Ulema e Haq (Righteous Scholars) of
Past and Present

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Whatever is good from Allah and whatever is bad and shortcoming is from My side.
Requesting for Dua for all those who helped in this Endeavour in different capacity.

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JAZAKALLAH O KHAIR

A Slave of Allah and Ummati of Prophet Muhammad ﷺ

(Allah ka ek Zaeef Banda Nabi Ka Ummati)

بسم الله الرحمن الرحيم
الحمد لله رب العالمين , والعاقبة للمتقين , ولا عدوان إلا على الظالمين , والصلاة
والسلام على خاتم الأنبياء والمرسلين محمد سيد بني آدم أجمعين . وآله الطاهرين ,
وصحابته , ومن تبعهم بإحسان إلى يوم الدين .

In the name of Allah, Most Gracious, Most Merciful

All praises to Allah the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muhammad Sallallahu Alaihi Wasallam, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, till the Day of Resurrection.

All praises be to Allah Subhanahu wa Ta'ala, Who created man, so He may lavishly spend (on man) His bounties that do not exhaust with passage of time, which are from such treasures that never deplete by spending and that are beyond human comprehension. In human beings, Allah has hidden such jewels of inherent capabilities that, if found and applied, will entitle him to benefit from the treasures of Ar-Rahman (the Most Beneficent). And by means of which he can attain such success as to dwell eternally in Paradise.

Allah's salutations be upon Muhammad Sallallahu alaihi wasallam, the Chief of all Prophets and Apostles, the one bestowed with the distinction of interceding for the sinful, and the one sent as a mercy and blessing to mankind. Allah had chosen him, before the creation of the Pen and the Preserved Tablet, to lead all Prophets and Apostles. And selected him for conveying His message to mankind. He was selected to describe His bounties and boundless treasures that were beyond human comprehension.

Allah endowed him with those branches of knowledge, relating to His Magnificent Self, which were never unfolded to mankind. Allah revealed to him such of His glorious and illustrious attributes, which none knew before; neither a close angel nor an Apostle. His (The Prophet's) chest was opened

and he was empowered with the capability to comprehend all the hidden qualities placed in man -qualities by means of which man can achieve a proximity to Allah, and seek guidance in the affairs of this world and the Hereafter.

Allah Subhanahu wa Ta'ala taught RasGlullah Sallallahu 'alaihi wasallam the means of correcting the deeds of human beings, which are continually stemming from them with every passing moment. The correction of deeds forms the cornerstone of success in this world and the Hereafter, just as improper deeds result in deprivation and failure in both the worlds.

May Allah Subhanahu wa Ta'ala be pleased with the Sahabah Radiyallahu anhum. They acquired the knowledge - knowledge, which is more numerous than the leaves of trees and the drops of rain that continually stemmed from Nabi Sallallahu alaihi wasallam. Then they committed it to their memory, and preserved it in the most befitting manner. They accompanied the Prophet on journey and at home, and participated in all his pre-occupations: Da'wah (preaching), Jihad (striving in the cause), 'Ibadah (worship), and social affairs. Then they learned to practice these deeds according to the Sunnah of Rasulullah Sallallahu 'alaihi wasallam in his presence.

Blessed are the Sahabah, who acquired knowledge and its application directly from Rasulullah Sallallahu 'alaihi wasallam, without any intermediaries. Furthermore, they did not restrict these branches of knowledge to themselves; rather they conveyed this knowledge and wisdom, which was preserved in their hearts and the deeds that they performed, to others. Thus, illuminating the universe with Divine knowledge and spiritual prophetic deeds. As a result of their endeavours, the whole world became a cradle of learning and scholarship. Men became fountains of light and guidance; and their lives became firmly grounded on worship and Khilafat.

Chapter 1

Quran Ayats against Groupism and relation between Muslim

اللہ تعالیٰ کا ارشاد گرامی ہے

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ (الأنعام: 159)

Surely, those who have made divisions in their religion and turned into factions, you have nothing to do with them. Their case rests with Allah alone; then He will tell them what they have been doing.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا
(بُهْتَانًا وَإِثْمًا مُبِينًا) الأحزاب: 58

Allah Subhanahu wa Ta'ala says:

And for those who harm believing men and believing women – without their having done any wrong– they surely burden

themselves with the guilt of slander and a glaring sin. [Al-Ahzab 33:58]

Allah Subhanahu wa Ta'ala says:

1. (وَيْلٌ لِّلْمُطَفِّفِينَ)المطففين
2. (الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ)المطففين
3. (وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ)المطففين
4. (أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ)المطففين
5. (لِيَوْمٍ عَظِيمٍ)المطففين
6. يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ)المطففين

Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)].

Those who, when they have to receive by measure from men,
demand full measure,

And when they have to give by measure or weight to men, give
less than due.

Do they not know that they are bound to be raised from the
dead? (And called to account) on a Great Day!

The Day when all men shall stand before the Rabb of all the worlds. [Al-MutaffifTn 83: 1:6]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (الحجرات: 11)

O you who believe! Let not one group (of men) laugh sarcastically at another, it may be that the latter are better than the former; nor let (some) women laugh sarcastically at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. It is an evil thing to be called by a bad name, after embracing Iman. Those who do not desist are indeed wrong doers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (الحجرات: 12)

O you who believe! Avoid much suspicions, indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, and is the Most Merciful.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: 13)

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may get to one another. Verily, the most

honourable of you with Allah is the one who fears Allah most. Undoubtedly Allah is the All-Knowing, All-Aware. [Al-Hujurat 49: 11-13]

وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا (النساء: 86)

When you are greeted with a greeting, greet in return with what is better than it, or at least return it equally. Indeed, Allah keeps careful account of every thing. [An-Nisa 4: 86]

اللہ تعالیٰ کا ارشاد گرامی ہے

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (يوسف: 108)

Say, .This is my way. I call (people) to Allah with full perception, both I and my followers. Pure is Allah; and I am not among those who associate partners with Allah.

اللہ تعالیٰ کا ارشاد گرامی ہے

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ (الأنعام: 153)

And: This is My path that is straightforward. So, follow it, and do not follow the (other) ways, lest they should make you

deviate from His way. This is what He has enjoined upon you,
so that you may be Allah-fearing..

اللہ تعالیٰ کا ارشاد گرامی ہے

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا
بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى
الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ
يُنِيبُ (الشورى: 13)

(دین کو قائم رکھنا اور اس میں پھوٹ نہ ڈالنا)

He has ordained for you people the same religion as He had
enjoined upon Nuh, and that which We have revealed to you (O
prophet,) and that which We had enjoined upon Ibrahim and
Musa and Isa by saying, .Establish the religion, and be not
divided therein.. Arduous for the mushriks (polytheists) is that
to which you are inviting them. Allah chooses (and pulls)
toward Himself anyone He wills, and guides to Himself anyone
who turns to Him (to seek guidance)

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ
كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا
حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (آل
عمران: 103)

Hold fast, all of you, to the cord of Allah, and be not divided.

Remember the blessing of Allah upon you: When you were enemies to each other, and He brought your hearts together, so that, you became brothers through His blessing. You were at the brink of a pit of Fire, then He saved you from it. This is how Allah makes His signs clear to you, so that you may take the right path.

Chapter 2

Ahadith against Groupism and inter-relation & rights of Muslim

الدين النصيحة، الدين النصيحة، الدين النصيحة، قلنا: لمن يارسول الله صلى الله عليه وآله وسلم) ؟ قال :الله، ولكتابه ، ولرسوله، ولأئمة المسلمين وعامتهم "(مسلم:55

٨٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَّلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ. رواه مسلم، باب بيان أنه لا يدخل الجنة إلا المؤمنون ٠٠٠٠، رقم: ١٩٤

Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: You will not enter Paradise until you become a believer, and you will not be a believer until you love one another. May I not guide you to something by which you will love one another? Spread Salam amongst yourselves. (Muslim)

Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Help your Muslim brother whether he is an oppressor or is oppressed. A man asked: O Rasiilallah! I will help him when he is oppressed, but how can I help him when he is an oppressor? He replied: You stop or prevent him from oppression for indeed that is your help to him. (Bukhari)

٢٨٢- عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ. رواه البخارى، باب ما ينهى من السباب واللعن، رقم: ٦٠٤٤

'Abdullah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: To abuse a Muslim is disobedience, and his murder is infidelity. (Bukhari)

'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Anyone who calls his Muslim brother: O infidel! Then surely infidelity returns to one of them. Either he is (infidel) as it is said, or infidelity returns to the one who accused. (Muslim)

Abu Dhar Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He who calls someone an infidel or enemy of Allah, but that person is not guilty, then these words return to the one who blamed. (Muslim)

'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: The man who is most hateful to Allah is the one who quarrels and argues the most. (Bukhari, Muslim)

Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whosoever has done a wrong, affecting his brother's honour or something else, must ask him for forgiveness now, before that Day comes when he will have neither Dinar nor Dirham. If he has any good deeds, then these will be subtracted, equal to his wrong doings; and if he has no good deeds, then the evil deeds of the one wronged will be taken and laid upon him. (Bukhari)

Aḥādīth-un-Nabawī

٤١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ. رواه أبو داود، باب في حسن الخلق، رقم: ٤٧٩٨

'A'ishah Radiyallahu 'anha narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Verily, a Mu'min by his good conduct acquires the rank of one who fasts and stands in Salat during the night. (Abu Dawud 4798)

'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He will not enter into Paradise who has the smallest particle of arrogance in his heart. (Muslim)

٤٥- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا زَعِيمٌ بَيْتٍ فِي رِبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَارِحًا، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ. رواه أبو داود، باب في حسن الخلق، رقم: ٤٨٠٠

Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: I guarantee an abode on the boundary of Paradise for him who gives up a quarrel, even if he is right; and an abode in the centre of Paradise for him who abandons lying, even if it is for the sake of fun; and an abode in the highest grade of Paradise for him who excels in good conduct. (Abu Dawud 4800)

٤٧- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْمُسْلِمَ الْمُسَدَّدَ لِيُذْرِكَ دَرَجَةَ الصَّوَامِ الْقَوَامِ بآيَاتِ اللَّهِ بِحُسْنِ خُلُقِهِ وَكَرَمِ ضَرِيَّتِهِ. رواه أحمد ١٧٧/٢

'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Indeed, a Muslim who strictly confines himself to Sharia'h and owing to his fine conduct and polite manners, achieves the rank of that person who fasts frequently and stands for prolonged periods in Salat at night reciting the verses of Holy Qur'an. (Musnad Ahmad 2/177)

٥٠- عَنْ مَالِكٍ رَحِمَهُ اللَّهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ. رواه الإمام مالك في الموطأ، ما جاء في حسن الخلق ص ٧٠٥

Malik Rahimahullah says that the following saying of Rasullullah Sallallahu 'alaihi wasallam has been conveyed to me: "I have been sent for the perfection of good conduct." (Muatta Imam Malik)

٢٧٧- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا عَثَرَاتِهِمْ. (وهو جزء من الحديث) رواه ابن حبان، قال المحقق: إسناده قوى ٧٥/١٣

'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Do not harm Muslims; do not condemn them; and do not look for their faults. (ibn Hibban)

٢٧٨- عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَامَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ! لَا تَغْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ. رواه أبو داود، باب في الغيبة، رقم: ٤٨٨٠

Abu Barzah Al-Aslami Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: O the community of people! who have accepted Islam by their tongues; and Iman has not entered their hearts, do not backbite Muslims nor seek out their faults. Undoubtedly he who seeks out the faults of his Muslim brother, will have his faults sought by Allah; and whose faults are sought by Allah, He will disgrace him even at his home. (Abu Dawud)

Aḥādīth -un-Nabawī

٣٥٠- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟ قَالُوا: بَلَى، قَالَ: صَلَاحُ ذَاتِ الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ. رواه الترمذى وقال: هذا حديث صحيح، باب في فضل صلاح ذات البين، رقم: ٢٥٠٩

Abu Darda' Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Shall I not inform you of something more excellent in degree than fasting, Sadaqah and Salah? The Sahabah replied: Certainly, do tell us! He answered: It is putting things right between people; for undoubtedly discord between people is destructive. (Tirmidhi)

٣٥١- عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَمْ يَكْذِبْ مَنْ نَمَى
 بَيْنَ اثْنَيْنِ لِيُصْلِحَ. رواه أبو داود، باب في إصلاح ذات البين، رقم: ٤٩٢٠
 وإسناده حسن، مجمع الزوائد ٣٣٦/٨

Humaid ibn 'Abdur Rahman narrates from his mother Radiyallahu 'anha that Nabi Sallallahu 'alaihi wasallam said: He who has spoken untruthfully to strike a reconciliation between two persons has not lied. (Abu Dawud)

Jarir ibn 'Abdullah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Whoever is deprived of kindness is deprived of all good. (Muslim)

Abu Bakrah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: When two Muslims draw their swords on each other, the killer and the victim both will be in the Fire. Abu Bakrah said: I or someone else asked: O Rasulallah! The killer (about him we can understand), but why the victim? He replied: Indeed he too intended to kill his companion. (Muslim)

Chapter 3

Hard Realities of Current Groupism in Ummat

Islam is a natural religion and the only way of salvation for whole mankind till the day of qiyamat. Islam is very clear and easy to understandable religion. Rather Allah has kept it easy so that each and every person could follow it without any difficulty. Allah has given clear command against groupism.

Academic Discussion or Sectarian war?

Current Discussion and Controversies among general Muslims affiliated to different groups offline on street and Online on Face book/you Tube videos/Islamic Forums on internet on subject of Taqleed (Following a Mazhab) /Details of prayer like Ameen loud or silent, Position of hand etc. has crossed the limit of any academic pursuit and has become a sectarian war (Mostly verbal sometimes Physical).

The Righteous Scholar (Ulma e Haq) Vs Internet Speakers?

Great Ulemas are not on the scene in this group fighting anywhere especially on internet. You will never see head/Amir/president of.....group is discussing arguing with head ofgroup. Rather they have mostly harmonious relation and respect each other. They sit together and praise each other in conferences and in their personal letters.

There is another set of People on Internet/ Facebook/ You tube videos

Those who are fighting are actually Non Scholar /general Muslim flag bearers and some of the speaker on You tube/(Internet Sheikhs).We call them internet sheikhs because most of this group polemicist otherwise has no ranking in terms of knowledge of Quran and Hadith even in their group but on internet they are presenting as Great Scholar /Fazilatus Sheikh/Allama /Great Mufti.

There are some people on facebook even their real Identity is unknown and the manner they put Postings and comments, at times what to talk about Muslims even a gentle non muslim will not do in such bad manner and words.

Ulma e Haq (Righteous Scholars) are isolated?

Ulema e Haq (The Rightous Scholars) of Ummat are very good people and are not involved in any hate campaign against any group. We talked many of them from different schools and they are in much pain, they want to end this trend of groupism but they feel themselves helpless and not able to withstand the firebrand speakers/ writers who are active online and offline. The Ulmae Haq feels isolated and restricts themselves under the wall of Madarsas and Islamic Institution.

All Muslim Groups are suffering?

Believe me all groups are suffering because of it and a good amount of resources is being engaged in defense. They are victim at one point of time and offender on other point it is only matter of time. All are in pain. E.g. If you search You tube the same speaker will offend other in one video and will become victim of others criticism in next video.

Although all Muslims are in pain and deep anguish because of this problem but it is also a fact that their pain is not reflecting in any effort to rectify it.

Is there organized effort to tackle the menace of groupism?

Do you know any organized effort? If any please tell us on abutooba1@gmail.com

There is hardly any organized effort to end this offline and online group fighting. There is nothing on ground nothing on Internet. Internet is an easy medium to propagate anything. There are many campaign going on internet and that is visible and obviously having an impact. But hardly any online effort is going on to rectify the problem of groupism.

If you are in doubt just Google it with different key words. You will be disgusted to know that apart from some discrete blogs and some comments here and there, there is nothing on internet to reduce this issue of groupism among general public.

Only 2-5% Muslims involved in groupism but this (2-5% group flag bearers) are active & Organized to spread the menace. While 95% good Muslims are silent.

On the other hand those who are increasing groupism and hatred are very active on Internet and Social Media and it is their main tool of hate campaign. With nearly 850 million active users, internet is very important tool for any good or bad.

The good Muslims who don't want group fighting are overwhelming majority (nearly 95%) but they are silent. They are feeling pain from groupism but not expressing it. The golden rule is Don't Rag and don't be a silent viewer of it is not being followed.

Disconnect between Ulama e Haq (Righteous Scholar) & General Muslims?

When these controversial issues are brought (e.g. Questions like Where to place hand in prayer, Ameen loud or silent etc) the general Public does not consult the Ulama e Haqq.

It is also a fact that general public has no access to them directly. Public is not ready to take pain and visit Ulama Haqq personally. And on the other hand Ulama Haqq also does not spare much free time to entertain general Public. There are some means to get in touch with Ulama for an active seeker, but there is no option for passive seeker. It is the main deficit that has given free hand to nuisance speaker.

What the most people Do in controversy/ When group flag bearer bring a contentious issue?

When encountered with, Most of the Muslims do any one of three actions.

1. They remain silent and just ignore it. (They should instead consult ULMA E HAQ)
2. They accept the biased and concealed version of a fire brand speaker of one group, and become part of problem and fire brand in making.
3. They consult another firebrand of opposite group and take and spread their version. And this attack and counterattack keeps on going unabated.

Campaign to Revive Islamic Ethics of Disagreement (CRIED) & Campaign Against Groupism (CAG)

These 2 campaigns have been started by some weak slaves of Allah to do something to stop this menace of groupism between general Muslims. Allah is all doers and he can do anything. We should be optimistic from Allah.

Your co-operation is needed for spreading this message.

What will you get with this campaign?

Certain things are very clear and doubtless.

1st Benefit.

1. A great Reward from Allah is certain *innamal Aamalu binniyat*. Allah does not judge on the basis of the result rather on the basis of intention and sincerity.

So even if one person does not leave the groupism there will be 100% reward for those who will do effort to decrease this menace with correct intention.

2nd Benefit.

2. The talk against Groupism will come into online domain. Once it will come in domain many competent Muslims will start doing effort at different level. Just you start it. You will see the result as the talk reaches the public domain.

3rd Benefit

3. The first 2 chapters of the book are Quran Ayats and Ahadith against groupism and detail about Muslim rights and relation with other Muslims. At least those who will read this booklet and understand these will not do groupism.

Many of our friend and well wisher are of the view that

1. There is no solution as the cancer of groupism has progressed too much.

Our view: We should have faith on Allah who can make possible from Impossible.

2. The big leaders of groups are not involved in this campaign so there is no use.

Our view:

1. The big leaders are agreed that menace of groupism should end. Once something will come at ground they will join.
2. We are dealing with groupism in general Muslims. The most of the differences of mainstream muslim groups leaders are of acceptable difference of opinion. So big leaders are not directly involved with the problem.
3. We have nothing to loose as already fire is burning.

May Allah help us.

Whatever is good from Allah and whatever is bad and shortcoming is from our side. Join the Campaign and suggest the ways to propagate the message.

Join us

Campaign to Revive Islamic Ethics of Disagreement (CRIED) & Campaign Against Groupism (CAG)

Contact us at

<http://islamic-ethics-of-disagreement.blogspot.in/>

<http://campaign-against-groupism.blogspot.in/>
abutooba1@gmail.com

Chapter No 4

The most common Muslim's debate Groups on Fiqh/Jurisprudence/Following an Imam

(In Indian Subcontinent Home of nearly 50% of total muslims of the world)

For understanding the problem let's first learn the groups. Based on attribute There are 4 Debate Groups among Muslims. We will describe them one by one.

The 1st Group

1. Scholars and Followers of any one of the four Imams in matter of Jurisprudence. (i.e Hanfi, Shafae, Maliki, Hanbali).

Followers of Four great Imams /Mazhab (i.e Hanfi, Shafae, Maliki, Hanbali). understand the basis of difference between Imams and has a principle of mutual respect. There are differences between Four Schools but their interrelation is harmonious and their discussion is restricted to academic in nature within wall of Madarsa / Islamic institute.

In Indian subcontinent Hanafi School is overwhelming followed by Muslims. Shafae followers are in Kerala and parts of South Karnataka.(Indian states) But the interrelation between Hanafi and Shafae is very good.

In Kerala where Muslims (80-90%) are mainly Shafae Mazhab. They are rich compared to north Indian Muslims..

There are many Madarsaas run by Shafae Scholars. There are student from North India, for them these shafae brothers arrange Hanafi teachers for jurisprudence class. They don't impose Shafae Fiqh on them. In Madarsa

Hanafi & Shafae students reside under same roof. The Shafae also call Imam Abu Haneefa as Imam Azam.

Among Hanafis of North India there are also two subgroups

1. Bareilvis 2. Deobandis. Similarly among Shafae of Kerala there are two groups 1. EK Sunni 2. AP Sunni.

But after studying their view point any sensible Muslims will understand that their difference is not on issues rather mainly personality based. The communication gap and perceived mistrust and lack of effort to reconcile have increased their gap.

So any educated and rational Muslim will understand and not indulge in their differences at first sight itself. Through this article we want to save the sensible Muslims from groupism so we are not touching their differences.

Their opponent claim: That these Hanafi Shafae Maliki Hanabali are blind follower of Imam. Their opponent define Taqleed as blind following. They allege to have stopped all the research. They are giving unnecessary importance to Imams.

Some of these points we will touch latter.

The 2nd Group

Those who don't follow any one of the four Imams in jurisprudence. They **They call themselves as Salafi/Ahle Hadith.**

Although they claim and tell not to follow any Imam and to do own research to all muslims.

But as all of these salafi/Ahle Hadith people are not mujtahid and many are not even having good knowledge of Quran and sunnah so practically they also rely on the research of some other scholar.

They mainly give importance to the research of 5 people in

Imam Ibne Taimmiya Rahimullah, Imam Ibne Qayyim Rahimullah, Ibne Kaseer Rahimullah, Nasiruddin Albani Rahimullah & Abdullah Ibn Baaz Rahimulla. Till this point it is OK. Imam Ibne Taimmiya was a great scholars and others also scholars of good repute so Accepting their position in matter of difference of opinion can be justified.

There are also many subgroups and subideology among these. Many are of the opinion that labeling anything other than Muslim is itself a Bidat e.g Famous Orator Dr. Zakir Naik and Yusuf State.

There opponent claim: Salafi /Ahle Hadith consider the opinion of the above scholars as last word for all practical purposes and practically these people are considering these scholars as free from any error. And they are blind follower of these scholars.

Although on many issue these scholars have also differed. An example
Position of hand after Ruku in standing (Qiyam)

Nasiruddin Albani R.A. view is: Hand should be free by the side after Ruku, and no hadith entails to tie hand after Ruku. And he has prohibited tying it.

Abdullah Ibn Baaz R.A. view is : The hand should be tied after Ruku in the same manner as it was before Ruku.

Concluding Remark on these two groups (1st & 2nd)

There could be discussion on pros and cons of these two ideologies but one thing is clear that both have acceptable argument for their position in the matter of difference of opinion.

Their top leadership will not argue and fight with each other. You will not find that an Scholar of Darul Uloom Deobnad (A hanafi Madarsa) is arguing with a Scholar from Jamea Slafia Banaras (A Ahle Hadith madarsa). Rather an Ahle Hadith Madrsa from Bihar in its convocation called a Scholar from Darul Uloom Nadwatul Ulema (A hanafi Madarsa) as chief guest.

So as far as the groupism and unwanted verbal and physical conflict is concerned these two are not involved and they are having cordial relationship in general.

Another two groups 3rd and 4th groups are those who actually claim to be among the above two.

The 3rd Group

This group claim to be from the second Group

(Claiming themselves as Ahle Hadith/Salafi). Most of this group Muslims are non Scholar (Not formally gone to Islamic Madarsa/ Islamic University). It also includes some public speakers of you tube/Islamic channels/TV. Some of them have their own website/Blogs. There are common men at ground bearing flag of their group.

Most of them are a combination of less knowledge and harsh attitude. Their main attribute is to condemn and criticize the scholarly opinion of four Imams in matter of jurisprudence.

They are very active on internet and they present the issue of Fiqh difference as Halal Vs Haram and Sometimes Kufr Vs Iman. Reports coming from different cities are certifying that they are creating nuisance in different cities on the name of true Islam.

It is not Rare to hear/read ... sentences from these people

You are offering Hanafi/Shafae Salat and I am offering Muhammadi (SAW) Salat

Following an Imam is akin to Shirk.....

What was Muhammad (SAW) Either Hanafi/ Shafae/ Maliki/ Hanbali? (They forget to mention about their group in option).

They claim Imam Abu Haneefah knew only 3 Hadith/ some show generosity and tell 17 Hadith.

They call Taqleed as Blind following.

They claim Fiqh as something parallel or opposite to Quran & Hadith.

They equate the followers of Imam as those who follow their forefathers instead of Quran Hadith

The 4th Group

They claim to be following any one of the four Imam (Hanafi shafae Maliki Hnabali). There is 4th group who has actually come up as a reaction of 3rd group.

Most of them are a combination of less knowledge and harsh attitude. These Flag bearers also uses almost same language as 3rd group on you tube /internet /face book accusing the opponent following Tit for Tat rule.....

They call Ahle Hadith/ Salafi as Ghair Muqallid (who are not doing Taqleed) or La Mazhab (La means no i.e without Mazhab.) They alleges following for Ahle Hadith/ Salafi.

They are presenting the writings of the scholars of Salafi School out of context and deriving many interpretation and wrong claims.

The Ghair Muqallids are the creation of British Rule in India.

They have been created by Britishers to divide Muslims.

They are doing Taqleed of their Nafs.

The Imam of Ghair Muqallids are their Nafs

This two groups (3rd & 4th) complicating itand finally reaches for OPEN ABUSE sometimes in words that even a gentle Non Muslim will also not used.

Concluding Remaks on the 3rd and 4th groups

1. These are not only unfortunate cheating and mislead but also one of the greatest fitnah of our time.

2. It is also setting a very dangerous trend of attack and counterattack in ummah as in the era of free internet/ you tube/face book/Islamic Forums you cannot conceal the truth/tell a lie for long

3....Imams have based their views on Ahadith and Ahadith on some of these issues are more than one, but Brothers/Groups who are involved in bashing/criticisng others position actually don't put all the Ahadith ,rather they present Hadith supporting their view and conceal Hadith supporting other views and

4.(Knowingly or Unknowingly) it is not only murder of truth but dangerous also as it leads to loss of trust from Salafus Salehin Imams and ScholarsSome times to support a particular position they reach upto denying of Hadith.....as the criticizer do not present a complete picture to general public...

6. If one group will present one firebrand with filthy tongue other group is presenting his firebrand with same tongue following rule of tit for tat.....
7. This is not only wastage of resources of Muslims but also giving a very wrong signal to general Muslim mass at ground and even to Non Muslims as you cannot stop them on seeing your Polemics video/debate on you tube /internet.

Chapter No 5

Why and How the 3rd and 4th Group Emerged?

In this background we tried to know the reasons of emergence of 3rd and 4th Group. Online and offline we met hundreds of people apparently from this category

This problem is actually the result of free space created by disconnect between true scholars and general public. It is general Muslims misunderstanding and lack of knowledge on some basic issues that's why they are making jurisprudence difference as issue in this manner and the consequent fighting.

This will also give the answer that why in spite of having difference of opinion the Ulemas of 1st and 2nd Group (True Scholars) are friends. And even the hadith teachers of madarsa never fight on these issues. You have never seen that the muhaddith of daarul uloom deoband (A hanfi madarsa) is debating with muhaddith of jamia salafia banaras (Ahle hadith/salafi madarsa)

This is because they know these facts and because of deep knowledge they cannot be misled.

Isn't it a surprising situation that actual scholars are not fighting but the general public / video orators are doing heated argumentation and fighting .

Chapter No 6

Reasons & Misunderstanding leading to creation of 3rd and 4th Group.

After doing research on actual problem and doing direct talk with hundreds of people from all four groups following five reasons have been identified. In this book we will describe these five reasons. Out of five the first is one set of misunderstanding and four reasons based on their design.

If you know this five set of reasons you will never fight on jurisprudence issue. If you intend to do a discussion on this issue first please know these five points before any discussion

This has been described with the intention to save Muslims from this wasteful engagement of group fight and to save their time and resources and to bring them to do something positive for their life after death and for Humanity. They are damaging Islam under the cover of true Islam.

1st reason of groupism among general muslims is

Set of Misunderstandings in common Mass

Some Wrong Myths and wrong concept around the Issue among general public and internet debaters are there. That's why they make it an issue of Islam Vs Kufr Right Vs Wrong. These misunderstanding are very prevalent. We asked the questions related with jurisprudence and Taqleed and found that a good number of Muslims even educated ones have some misunderstandings. Unless these misunderstandings are cleared it is very difficult to convey the true message.

Misunderstanding No I

Many people think that controversy / multiple interpretations is in whole deen and in every aspect of Islam. And Taqleed /following Imam is in every aspect of Islam. (When I asked this question they answered ranging from 30-70% based on understanding and observation)

Truth

It is wrong. There is no controversy in 90% of deen. As ruling with regard to these matter are clear and whosoever has knowledge of language can understand it. And only one ruling and interpretation is possible. And there is no Taqleed /following of any other interpretation in these issue.

Only a minor fraction (at max 10% of Total Rulings) has a chance of more than one interpretation Taqleed is done only in those aspect where more than one interpretation is possible from Ahadeeth.

Famous Jurist Shaykh Khatib Al-Baghdadi writes:

"As far as the Islamic rules are concerned, there are of two types. The first are those which are known by necessity to be part of the Deen of the Prophet

sallallahu alaihi wa sallam like the five prayers, Zakaat, fasting in Ramadhan, Hajj; the prohibition of adultery, wine and so on. Taqleed is not allowed in these issues since they are such that everyone should know and understand. The second type are those rules which need to be understood and extrapolated such as the details of the rituals of worship, transactions and weddings, for example, Taqleed is allowed in these issues

Since Allah says:

"So ask the people of remembrance if you know not." (Surah Al-Nahl: 43)

Al-Faqih wal Mutafaqqihah - page 67, vol.2 printed by Darul Iftaa, Riyadh, Saudi Arabia 1389

The famous Islamic jurist, Shaykh Abdul Ghani Al-Nablusi states:

The issues which are agreed upon - without any doubt and by necessity - do not require any Taqleed of any of the four Imams like the obligation of Salaat. Fasting, Zakaat and Hajj, etc. and like the prohibition of adultery and fornication, drinking wine, murder, stealing and usurping. The issues which are debated are the issues where Taqleed becomes necessary."

Khulasataul Tahqeeq fi Hukm at-Taqleed wa at-Talfeeq - page - 4 printed by Al-Yasheeq, Istanbul

Live Examples

1. Nearly 20 years back in Kerala (India) a Person rejected all the Ahadith and interpreted fro Quran that daily prayers are not five rather three. And some people even started following him (Nauzubillah)

What is stand of Islam about this interpretation?

No interpretation whatsoever will be accepted in this case as these are established principles and ample clear from the words and action of prophet that prayers are five. It does not need any interpretation there is no

contradiction and no following or Taqleed of any scholar will be made in these type of cases.

Second example.

If a person claims that after Muhammad Sallallahu Alaihi Wasallam there is a prophet / prophet can come. And a person from Punjab India claimed these nearly 100 years back presenting interpretation from Quran. So this interpretation will not be accepted as the finality of prophet at Muhammad sallallahu Alaihi Wasallam is ample clear in words. It does not need any interpretation there is no contradiction and no following or Taqleed of any scholar will be made in these type of cases.

Misunderstanding II

Myth

Muslims has become divided because of Imams into four groups. And it is creating problems.

The Truth

Among the Sunni muslims (means all muslims, other than Shias, We don't know anything about shias) nearly 96% of sunni muslims follow either of the four mazhab/Great Imams, (eg HANAFI's 47%, SHAFAI 16%, MALIKI 28%, HANBALI 4%.

Salafi/ Ahle Hadith brothers who don't follow any of the four Imam are nearly 4% of muslim population worldwide.

(This estimation is refrenced to the document THE 500 MOST INFLUENTIAL MUSLIMS 2014 edition by The Royal Islamic Strategic Studies Centre Page no.16&18 and of Wikipedia and merely estimation. Some of the other sources have estimated Hanafis more than 50% of the sunni muslims.)

Certain basic principle of all four Mazhab are

- 1.Considering fiqh difference as acceptable form of difference,**
- 2. To respect each other and their scholars are related with each other as teacher and students.**

There are scholarly discussion and debate but there is no groupism among them.Their scholars and General public has mutual respect.

Imam Shafae said about Imam Abu Haneefah

"All are children of Imam Abu Haneefa in matter of Jurisprudence"

"When he Imam Shafae visited his place. He prayed according to Abu Haneefa mazhab."

In Indian State of Kerala where Muslims are Shafae. Madarsaas are run by Shafae. There are student from North India who are Hanafi.For them They arrange Hanafi teacher for Hanafi Fiqh classes .They remain in same Hostel under same roof.

Misunderstanding III

Myth

Taqleed is like a rope in your neck and other end is in Imams Hand. And you and other scholars of present and past have to abide whatever the Imam has said.

The Truth

Imam Ibne Qadama Muqadasee in book Lamatul Etaqad (page 83)
.....to connect oneself in peripheral issues with an Imam like four school of Jurisprudence, and to attach with them is not condemnable as differences in

peripheral issue is Rahmat, and Mujtahedin are to be prised even in differences and to get reward for Ijtahad.

There difference on any issue among them is indication of (from Allah side) wasee (broad) Rahmat. And their (four Imams) Ittefaq o Ijma (unanimity) on any issue is itself a final and final (Qataee Qataee 2 times) argument.

Imam Ibne Qadama Muqdasee in book Lamatul Etaqad (Last page 83) translated from urdu translation published from Saudi Ministry department of Dawat Ifta Wal Irshad department Saudi Arabia 1419 Hijri.

Faisal Award winner Maulana Abul Hasan Ali Nadvi (Ali Miyan) R.A. in his book Tareekh e dawat o Azeemat (The saviors of Islamic sprit in English)

“Islam has expanded to a vast and fertile areas of Syria, Iraq, Egypt and other African countries,Iran and central Asia. Administration of country, Maashrat, business, has reached to a complex situation. And it was urgent need to extraction and ISTANBAT and interpretation of the fine details of these principles. For this important job a very deep knowledge and understanding of Quran and sunnat and its practical application to the current situation were required.”

“It was bounty from Allah and pinnacle of destiny (IQBAL MANDI) of ummate muslima that muslims got people of special qualities for this important job.

Tareekh e dawat o Azeemat vol 1(page 80-81) {its English translation The saviors of Islamic sprit Vol1}

The Development of Jurisprudence School

Although it is after name of one person like Abu Haneefa /Shafae /malik /hanbal R.A. But actually there were group of scholars expert in different field like Hadeeth /Quranic Tafseer /Arabic language who actively took part in the process. Again it was relooked and Scrutinized by later scholars without any bias. Their students also differed from their Imam in the light of evidences and this process is continuous e.g..... Imam Abu Haneefa work was scrutenised by Abu Yusuf and Imam Muhammad and many others.

It is a very scientific and rational process based on established priciples. Taqleed of four Imams Is based on Sound Principles of Islam, Safer Rational

and obvious choice. It is Closest to Quran And Sunnah as It Is Based On Deep Research By Scholars Of Undisputed Integrity And Has Been Rigorously Scrutinized By Scholars Throughout Its Development And Evolution that's why Hadith Scholars like Ibne Hajar Asqalani, Imam Nawwi, Imam Tahawi and Ibne Kathir chose to do Taqleed one of four Imams”

And after all no Imam compelled anyone to follow him .Imam Abu Haneefah said about Fiqh/Jurisprudence

"Ours is no more than an opinion (in matter of difference). We do not oblige or coerce anyone into accepting it. Whoever has a better judgment, let him advance it."

[Al Intiqaa', 140.]

“At the same time there is a justification for those who are not following any one of four Imam

.....if any muslim choose not to follow any of the four Imam and decides to derive rules from Quran and Hadith by his own research. Although it is difficult decision with many risks but he can prove his decision. So it is his decision and no one should make it an issue except counseling him with sincere advice. And anyway criticizing or bashing anyone is not good thing in the light of Quran and Hadith. And mere criticism does not solve any purpose and results more reaction than any good.....”

Misunderstanding IV

Myth

Some brothers claim that Imam and their associates did not know those Ahadith that is claimed to be against their views. Otherwise they would have opined differently. In other words a claim that they were not Masters of Hadith.

Truth

These Imams were people of unquestionable authority and were working as a team with many scholars of different field working with them or under them. (A brief mention of them given in Appendix 2)

The Imams and their associate scholar were known to Ahadith (apparently looking against their views) rather they have discussed it and have presented their understanding about the Hadith and Quranic and Ahadith evidence for their position.

Imam Al Awzaa`ee met Aboo Haneefah in Makkah and observed:

"Why do you not raise your hands just before rukoo` and after?"

Aboo Haneefah replied:

"There is no recorded word or action of the Messenger of God, may God bless him and grant him peace, to authenticate this."

"How so," replied al Awzaa`ee,

"when al Zuhree has reported this to me on the authority of Saalim and that of his father who said that the Prophet used to raise his hands at the beginning of the salaah and before and after rukoo`?"

Aboo Haneefah also reported:

"Hammaad related to me through Ibraaheem, through `Alqamah, through al Aswad, and through Ibn Mas`ood that the Messenger of God, may God bless him and grant him peace, only raised his hands at the beginning of the salaah and did not repeat this action again."

Al Awzaa`ee then suggested that his authorities were more reliable than those of Aboo Haneefah,

Abu Haneefah who countered:

"Hammaad was more knowledgeable than al Zuhree, and Ibraaheem was more knowledgeable than Saalim.

`Alqamah was not below Ibn `Umar in rank. And if Ibn `Umar is to be credited as a companion of the Prophet, then al Aswad has many merits. And the merits of `Abd Allaah ibn Mas`ood speak for themselves.

" At this, al Awzaa`ee remained silent.

[Reference: Al Fikr al Saamee, 1/320.]

This incidence proves that everyone was after sunnah and evidence based and having proof for his position.

Aboo Haneefah is reported to have said:

"Ours is no more than an opinion. We do not oblige or coerce anyone into accepting it. Whoever has a better judgment, let him advance it."

[Al Intiqaa', 140.]

CONCLUSION ABOUT JURISPRUDENCE PROCESS

We can thus see that all Scholars were followers and upholders of the Sunnah. When the Sunnah was authenticated, no one deviated from it. If differences occurred it was only because of varying understanding or interpretation. However, when this happened each person accepted the other's point of view

so long as the interpretation could be sustained by the text and there was no other authentic evidence negating it.

Islam has clear guidelines in this situation

Amir ibn Al-'As رضى الله عنه reported: I heard the Messenger of Allah صلى الله عليه وسلم say,

عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا حَكَّمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَّمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ

“If a judge makes a ruling, striving to apply his reasoning (ijtihad) and he is correct, then he will have two rewards; and if a judge makes a ruling, striving to apply his reasoning and he is mistaken, then he will have one reward.”

[Sahih Muslim, Book 18, Number 4261]

Is not it a surprising situation that actual scholars are not fighting but the general public / video orators are doing heated argumentation and fighting .

Lets understand the reasons behind it for a possible solution.

The 2nd reason of Groupism among general Muslims is

False claim about Hadith without checking it

The second reason of rising groupism among general Muslims is the wrong claim by speakers of 3rd/4th group that their way is based on sahih Hadith and others position is on Dhaeef Hadith/Imam view.

There are certain speakers / writer/local flag bearers of 3rd/4th groups inform the general muslims.

- Our position is based on sahih hadith. OR more authentic hadith
OR
- We are acting according to sahih hadith were as other group is acting on dhaeef hadith or on the opinion of imam.

Example no 1. Position of hand in prayer.

One group claims

Based on sahih hadith the correct position of putting hand in prayer is on the chest .To putt hand below the chest or below the navel is best on dhaeef hadith or vice versa.

Some proactive and illiterate members of the group may claim that on the chest position is based on hadith and below the chest and below the navel position is opinion of imam shafae and imam abu hanifa respectively.

While the other group may claim vice versa that below navel is only right position and on the chest is wrong.

Let's check the correctness of these claim

In this book for checking the correctness of all example we have selected book from salafussaliheen scholars of the past. To avoid any controversy we are not making reference from book of any scholar of any group of last 300 years. We respect all scholars but in matter of difference only refer the earlier scholars.

Although the list of salafussalihin scholars is long but ahle hadith /salafi brothers give more favor to Imam Ibne taimiya and Ibne qaiyeem R A.

The hanafi and shafae scholars also consider them to be salafussalihin and there is no controversy. So we have referenced the authoritative book ZADUL MAAD written by imam ibne qaiyeem R A for our examples.

For checking the claim on position of hands in Prayer we consult the zaadul maad by Imam Ibne qaiyeem R A which has a very detail account of prophet prayer. (page no 28 line 5-9 para 2)

“ In takbeer-e- tahrima prophet S A use to say only allahu akbar and simultaneously he use to raise both hand making the finger separated facing towards qibla raising up to shoulder or ear lobe .

Then he will tie the right hand over the risk and for arm of left hand.

There are no authentic hadith about the position of placing the hand but abu dawood has narrated from Ali Raziallahu Anha that sunnat is to tie hand one over the other and to place below navel “

Now it proves that those who are accepting the claim of 3rd and 4th group, have not done proper research. May Allah help the Muslims.

The 3rd reason of groupism among general Muslims is

Presenting one Hadith & Concealing other

Hadith by Group Speakers

The 3rd reason of rising groupism among general Muslims is concealment of some Hadith from general public by speakers of 3rd /4th group at time of their claim. These speakers don't inform the general public about the possibility of more than one correct way (sunnah way) based on more than one hadith for a particular action.

The 3rd /4th Group speaker inform to general Muslims, only one practice of prophet S A and they present one authentic hadith as evidence.

But they do not tell the public / conceal the fact that for this particular action there are other authentic hadith from the prophet and more than one practice by Prophet.

Example No 2 (How to perform Witr? What is Rikats of Witr?)

One claim

One of my friends was adamant on a particular method of witr prayer. And he presented a hadith for it, and he said that all other methods for offering witr is incorrect.

Let's examine the correctness of the claim

Zaadul maad chapter no 11 page no 51-52. About the witr Salat these Five different methods are mentioned in the book.

Case no 1

After praying 2 rikat Muhammad sallallaahu alaihi wasallam use to sleep, by this way will offer 6 rikaats in 3 times. And each time he will do miswak and ablution. Then he will pray 3 rikaat witr .

Case no 2

Prophet sallallaahu alaihi wasallam pray 8 rikaats in a manner that will do salaam at every 2 rikaats .Then will read 5 rikaats witr and will sit at last only

Case no 3

Prophet sallallaahu alaihi wasallam use to pray 9 rikaats in manner that 8 rikaats continuously , will sit in 8th rikaats , do hamd and dua will stand without salam . Then in 9th rikaat recite tashhud and will do salam .

After salam will read 2 more rikaats .

Case no 4

7 Rikaats on the above mentioned manner then will read 2 more rikaats in sitting position.

Case no 5

Prophet sallallaahu alaihi wasallam will pray 2-2 rikaats and 3 rikaats witr at last in which there will be no gap of qaadah and tashhud .

The 4th reason of groupism among general Muslims is

Concealing the Practice of Sahaba Karam on

a issue

The 4th reason of rising groupism among general Muslims is concealment / nondisclosure of facts to general public by speakers of 3rd /4th group at time of their claim. In some cases hadith is there but it is weak.

The 3rd /4th group claim.

This hadith is weak that's why we are not practicing this action. **But they conceal the fact that hadith is weak but was the sahaba practice.**

Example No 3 (To Recite Qunoot in Witr)

One group says that we don't recite qunoot in witr because the Hadith about Qunoot in witr is Dhaeef.

Let's confirm the issue.

(Zaadul Maad page no 53 Line 6-12)

“In witr Qunoot is not proved from prophet Sallallahu Alaihi Wasallam .Only it is mentioned in the Hadith of Ibne Maaja. But Hazrat Ummar R.A. used to recite Qunoot whole year. The recitation of Dua e Qunoot in witr is also proved from the practice of Hazrat Umar, Hazrat Ubai bin kaab, Hazrat Abdullah ibne Masood R.A. “

(Zaadul Maad page no 53)

The 5th reason of groupism among general Muslims is

Misconception spreaded by speakers about

Books of Hadith

One Claim

Some people have misinformed the general public that only the Hadith mentioned in Sahih Bukhari and sahih Muslim are Sahih (authentic). Any Hadith not mentioned in Bukhari and Muslim is not authentic or doubtful.

The truth about Sahih Hadith

- 1) All the Hadith in Bukhari Sghareef and Muslim Shareef are authentic. And all Ahle Sunnat scholars are unanimous on its authenticity.
- 2) All the Sahih Hadith is not included in Bukhari and Muslim Shareef.
- 3) There could be Sahih Hadith in books other than Bukhari and Muslim

(Reference: Imam Bukhari has mentioned in the preface of Sahih Bukhari that the number of sahih Hadith that I got is far more than whatever I have collected in Sahih Bukhari. Similar sentiments have been expressed by Imam Muslim also. None have claimed that all the Sahih Hadith are in Bukhari and Muslim.)

- 4) For a Hadith to be Sahih the chain of Narrators should be correct.
- 5.) Imam Bukhari has made criteria for Narrators. Similarly Imam Muslim has made criteria for Narrators.
- 6.) There are Ahadith whose Narrators fulfill the criteria of Bukhari or Muslim but they are not in Bukhari or Muslim. Thts why it is sometimes mentioned as '*Sahaih Alal Shartal Bukhari*' OR '*Sahih Alal Shartal Muslim*' (Authentic on the criteria of Bukhari OR Muslim)

7.) There are Ahadith which fulfill the combined criteria of Bukhari and Muslim together and it is mentioned that *Sahih Alal Shartal Saheehain* . Technically these Aahadith are among the most authentic but not mentioned in the Bukhari and Muslim.

The 6th reason of groupism among general Muslims is **Muslims does not know Chronology of Fiqh** **and Hadith Compilation**

General Public does not know a very important fact that is chronology of Fiqh compilation and Hadith compilation.

It also happens that a Hadith when reaches to Imams (Imam Abu Hanifa, Malik etc) then its chain is strong. But later on when it was being collected in Hadith book then due to some narrators coming after Imam Period this chain becomes weak.

e.g Imam Abu Haneefa date of birth is 80 Hijri (after 70 years of prophet death), All the sihah sitta was collected around 200 years after prophet. Imam Bukhari was the first Muhaddith among Sihah Sitta to collect the Hadith formally in book form his date of birth is 194 Hijri (184 years after prophet death) Other hadith scholars are still later. So a particular hadith may become weak because of narrator of the later period.

The following Table will make the matter understandable

Imam	Birth year of Imams {(A.H. After Hijrat, Prophet Wafat is 10 years after Hijrat)}	Death year of Imams	Difference of period from Prophet Era to birth of imam	AGE AT THE TIME OF DEATH
Abu hanifa	80 AH	150 AH	70	79
Imam Malik	95 AH	179 AH	85	84
Iamam Shafi'i	150 AH	204 AH	140	54
Imam Ahmad bin hanbal	164 AH	241 AH	154	77
Imam Bukhari	194 AH	256 AH	184	62
Imam Muslim	204 AH	261 AH	194	57
Imam Abu dawud	202 AH	275 AH	192	73
Imam Tirmidhi	209 AH	279 AH	199	70
Imam Nasa'i	214 AH	303 AH	204	89
Imam Ibn Maja	209 AH	273 AH	199	64

May Allah pleased with all of them. They be given best reward for relaying to us the true message of Islam.

From this table, it is quite evident that since a period of two hundred years separates Allah's Messenger (PBUH) from Imam Bukhari and Imam Muslim, there are bound to be many links between them. Contrast this with the era of

Imam Malik and Imam Abu Hanifa (may Allah be pleased with them) not even a period of one hundred years separates them from Allah's Messenger (PBUH). Among other things, an excessive number of links is one of the causes for differences between narrations. Also, since the compilation of the various hadith books only began in the second century, there were relatively more narrators (at that time). This consequently brought about more differences in the wording of the narrations.

The 7th Reason of Groupism among Muslims is

The act of Omissions (Should be done but not done) on the part of good People & Righteous Scholars

The First Omission

Disconnect between Ulama e Haq & General Muslims?

When these controversial issues are brought (e.g. Questions like Where to place hand in prayer, Ameen loud or silent etc) the general Public does not consult the Ulama e Haqq.

It is also a fact that general public has no access to them directly. Public is not ready to take pain and visit Ulama Haqq. And on the other Hand Ulama Haqq also does not spare much free time to entertain general Public. There are some means to get in touch with Ulama if the public is active seeker, but there is no option for passive seeker. It is the main deficit that has given free hand to nuisance speaker.

The silence of Good Muslims

Only 5-10% of Muslims are in 3rd & 4th Group. Most of the Muslims 90-95% are not interested in group fighting. But this majority is silent spectator. **DON'T DO NUISANCE & DON'T BECOME MUTE SPECTATOR FOR NUISANCE. This act of omission is giving free space to speakers of 3rd and 4th Group to do nuisance on the name of Islam.**

Our True scholars (Ulama Haq) have very limited direct contact with general public. The general Muslims give them full regard but have no access to them. You may argue that there are Islamic magazines from these scholars, but truly speaking its reach is very minimal. It is mainly read by those in scholarly circle. Most of these magazines have less than 1000 copies.

Sometimes these scholars do the Dawati and Islahi Tours but it is not enough, India is a country with nearly 20-25 Crore Muslims and there should be continuous programme for more and more contacts between Ulma e Haq and General Public.

The Conclusion

Both the scholars and general should consider it as a work of prime importance and raise voice against Groupism online and Offline. They should try to contact these members of 3rd/4th group and should give them lesson on Islam and Jurisprudence.

Allah knows the best.

Join us

Campaign to Revive Islamic Ethics of Disagreement (CRIED) & Campaign Against Groupism (CAG)

Contact us at

<http://islamic-ethics-of-disagreement.blogspot.in/>

<http://campaign-against-groupism.blogspot.in/>

abutooba1@gmail.com

Here are Two Appendixess

Appendix I

The Scholarly interrelations between the Four Imams and their Students

With Jazakallah Referenced to
<http://en.islamtoday.net/artshow-437-4529.htm>

Appendix II

The Brief biography of four Imams mentioning their Scholarly status.

With Jazakallah Referenced to
http://www.beautifulislam.net/biographies/four_imams.htm
AND www.ask-imam.com

Appendix I

The Scholarly interrelations between the Four Imams and their Students

The four imams lived in roughly the same era. The earliest was Abū Hanīfah. This means that his time was closer to the era of the Prophet than was the case for the other three imams. He was and still is the imam with the largest following. The Hanafī school of law is found in Iraq, Syria, and Egypt, as well as being the dominant or school in Central Asia, India, and Muslim China. It was adopted as the official school of law by the Ottoman Empire and its influence spread through all the areas that were under its control.

Abū Hanīfah actually met a few of the Prophet's Companions in his youth, like Anas b. Mālik. He also narrated prophetic traditions from a number of illustrious Successors (the students of the Companions). They included `Atā' b. Abī Rabāh, who was the chief judge of Mecca and a student of the Companion Ibn `Abbās; and Nāfi' who had been the ward of the Companion Ibn `Umar.

He narrated from other illustrious Successors. These included al-Sha'bī, Ibn Ishāq al-Sabīṭī, Muhammad b. Al-Munkadir, Abū Jā'far al-Bāqir who was a leading scholar from among the Prophet's descendants, and the famous jurist Hamād b. Abī Sulaymān, with whom Abū Hanīfah spent considerable time studying.

Abū Hanīfah's students included some of the most eminent scholars of his day, like `Abd Allah b. Mubārak, who was one of the leading hadith scholars of the time, al-A'mash, and al-Fudayl b. `Iyād. Moreover, many of Abū Hanīfah's students were in turn, the teachers of other imams. For instance, Abū Yūsuf, al-Fudayl b. Dukāyn, Wakī' b. Al-Jarrāh, and Yazīd b. Hārūn would all later become teachers of Ahmad b. Hanbal, while Muhammad al-Shaybānī would become a teacher of al-Shāfi'. He also taught al-Dahhāk, who would become one of the teachers of al-Bukhārī, the imam of hadith scholars.

The second imam in chronological order was Mālik b. Anas. He also met some of those who had been students of the Prophet's Companions, including `Atā' b. Abī Rabāh. He narrated prophetic traditions from Nāfi', al-Zuhrī, and Muhammad b. Al-Munkadir. He also related from Ja'far al-Sādiq, the imam of the Prophet's family, and the leading legal scholars of Madinah.

His students were innumerable, and included other recognized imams of Islamic Law whose

schools would later die out, like those of Hamād b. Salamah (whose school was prevalent in Basrah), al-Awzā`ī (whose school was prevalent in Syria), and Sufyān al-Thawrī. Al-Shāfi`ī was also his student, and even Abū Hanīfah narrated from Mālik, though he was older than him.

Third in seniority was Muhammad b. Idrīs al-Shāfi`ī. Mālik b. Anas was one of his early teachers. Another was the leading jurist of Mecca, Muslim b. Khālīd al-Zanji. He also studied under Abū Hanīfah's students al-Fudayl b. `Iyād and Muhammad al-Shaybānī. Sufyān b. `Uyaynah was another of his many eminent teachers.

Al-Shāfi`ī's students were equally eminent. Ahmad b. Hanbal was one of them, as well as Ishāq b. Rāhawayh and al-Rabī` b. Sulaymān. Indeed, his students were almost too numerous to mention. A book authored by al-Dāraqutnī that attempts to provide a comprehensive listing runs into two hefty volumes.

The youngest of the four imāms was Ahmad b. Hanbal. He was, as already mentioned, a student of al-Shāfi`ī. He was also a student of al-Shāfi`ī's teacher and pre-eminent scholar of Mecca, Sufyān b. `Uyaynah. Ahmad had innumerable teachers. Those he mentions in his Musnad alone exceed three hundred.

Referenced to <http://en.islamtoday.net/artshow-437-4529.htm>

Appendix II

The Four Imams: Information Sheet

taken from http://www.beautifulislam.net/biographies/four_imams.htm AND
www.ask-imam.com

IMAM ABU HANIFA (ra)

1. Nu'man bin Thabit ibn Zauti,- well known in Islamic History as 'Imam Abu Hanifa' and 'Imam Azam' - was the son of a Persian merchant.

He was born in Kufa, Iraq - in the Year 80 A.H.

2. His father - Thabit - was privileged to meet Hazrat Ali (ra) who had at the time, made Kufa his capital.
3. Kufa was founded in 17 A.H. by Hazrat Umar ibn Khattab (ra) the 2nd Khalif.

Kufa had become the 3rd most important centre of learning during Hazrat Umar's (ra) Khilafat.

A large number of Sahaba (ra) were sent to this new city to settle here by Umar (ra). These included Hazrat Abdulla ibn Ma'sood, Sa'd ibn Abi Waqqas, Ammar, Huzaifa & Abu Moosa etc. (ra).

Records indicate the presence of 1050 Sahaba in Kufa of whom 24 were the participants of Badr.

4. At the age of 20, Imam Abu Hanifa turned his attention towards the pursuit of advancing his Islamic knowledge.
5. Among his 1st and the most important tutors was Imam Hammad (Died 120 A.H.) whose educational lineage is linked with Hazrat Abdulla Ibn Mas'ood (ra).
6. Imam Abu Hanifa is also a Tabi'ee = One who saw and benefited from at least one Sahabi.
7. Imam Abu Hanifa benefited from nearly 4,000 Shaikhs.

In those days, the Hajj season was the best means of spreading and deriving Islamic knowledge as Muslims from every corner of the Islamic world assembled in Makka.

In his lifetime Imam Abu Hanifa is reputed to have performed fifty Hajj.

8. Imam Abu Hanifa (ra) had joined his father's business wherein he showed scrupulous honesty and fairness.

Once his agent had sold a consignment of silk cloth on his behalf but forgot to mention a slight defect to the customers. When Abu Hanifa learnt of this, he was greatly distressed because he had no means of the refunding the customers; so he immediately ordered the entire proceeds of the sale (30,000 Dirhams) to be given in charity.

9. The Imam was also keenly interested in education.

He established a school at Kufa, which later became a famous College of Theology. Here he delivered lectures on Islamic Law and related subjects.

10. Fiqah or Islamic Law was systematically studied by his students under his expert guidance.

A large number of his devoted and highly intelligent students worked under him for 30 years, and it is the labour of these students that gave us the Hanafi School of thought.

11. Imam Abu Hanifa (ra) was the 1st of the Imams to advocate the use of "reason" in the consideration of religious questions based on the Qur'an and Sunnah.
12. He was also the 1st Imam to arrange all the subjects of Islamic Law systematically.
13. His most important work is the Kitab-ul-Aasaar which was compiled by his students - Imam Abu Yusuf and Imam Muhammad.
14. In {164 A.H.} 763 A.C. Al-Mansoor - the Banu Abbas Khalifa of the Muslim Empire at Baghdad whose capital was Baghdad - offered Imam Sahib the post of Chief Qazi of the state, but the Imam declined to accept the post and chose to remain independent. In his reply to Al-Mansoor, the Imam excused himself by saying that he did not regard himself fit for the post offered. Al-Mansoor, who had his own ideas and reasons for offering the post, lost his temper and accused the Imam of lying.

"If I am lying," the Imam said, "then my statement is doubly correct.

"How can you appoint a liar to the exalted post of a Chief Qazi?"

Incensed by this reply, Al-Mansoor charged the Imam with contempt, had him arrested and locked in prison.

15. Even in prison, the Imam continued to teach those who were permitted to come to him.
16. It was here in prison that the Imam was administered a dose of poison in 150 A.H.

Realizing that the end was near, the Imam prostrated in prayer and passed away in this condition in the month of Rajab, 150 A.H.

The news of his death soon spread throughout Baghdad

17. 17. The whole town came out to pay their last homage to the greatest Imam of Islamic Law.

More than 50,000 people participated in the first Janaza Salaat.

People continued to flock and before the Janaza could be finally taken for burial, the Salaatul Janaza was offered 6 times in all.

For days, people came in large numbers to pay their respects at the grave side.

18. Among the four Imams, Abu Hanifa has the largest number of followers even today in all parts of the world {M.A.R.K.}.

IMAM MAALIK IBN ANAS (ra)

1. Abu Abdullah Malik ibn Anas ibn Malik ibn Abi Aamir (ra) was born in Madina in the year 93 A.H. (714 A.C)

He came from a respectable family.

2. His ancestral home was in Yemen, but his great grandfather - Aamir - settled in Madina after embracing Islam.
3. His grandfather - Maalik - was an important Taabi-ee and a famous reporter of Ahadith.
4. He was greatly attracted to the study of Islamic Law and devoted his entire interest to the subject after completing his primary education.
5. Madina was the most important seat of Islamic learning as the immediate descendants of the Sahaba-e-Kiraam were inhabitants of the City.
6. For the purpose of his study, he sought out over 300 "Tabi'een" = those who saw the Sahaba/Companions of the Holy Prophet (saw), and acquired from them the knowledge of the Holy Prophet's (saw) Ahadith and Sunnah.
7. He spent his entire life in Madina where he studied Fiqah from 95 Shaikhs. It is these Shaikhs from whom he recorded the Ahadith in his Kitab-ul-Muatta.

This Kitab contains 1725 Ahadith of Rasulullah (saw).

8. He studied Qira'at & Hadith for nearly ten years under Hazrat Naafe' the slave of Hazrat Abdullah ibn Umar (ra). Hazrat Naafe' had served his master for nearly 30 years.

Naafe' was once sent by Umar ibn Abdul Aziz (ra) to impart knowledge in Egypt.

9. Although he is the author of numerous books, his most important work is the Kitab-ul-Muatta, which deals with the subject of Islamic Law based on Ahadith and Sunnah. The Kitab-ul-Muatta is the earliest surviving book of its kind - written around 150 A.H. - and it is used in all Islamic institutions as one of the text books in the final year studies by graduating Ulama.
10. Imam Malik had the highest regard for the Holy Prophet (saw) as well as for his Ahadith. He never tolerated indiscipline whilst Hadith-e-Rasul was under discussion.

He even rebuked Al-Mansoor for talking loudly when some Ahadith were being discussed.

11. The Imam always made Wudu or Ghusal, wore fresh clean attire and applied perfume before conducting lessons on Ahadith.
12. He delivered lectures on Islamic Law, and issued fatwas (Islamic Rulings) for nearly 62 years. Approx. 1,300 people have reported Ahadith from him.
13. He had the honour of occupying the home of Hazrat Abdullah ibn Mas'ud (ra) and conducting lessons from the same spot where Rasulullah (saw) spent his time for I'tikaaf, in the Masjid-un-Nabi.
14. Imam Malik was famous for his piety and integrity, and courageously stood up prepared to suffer for his conviction.

For example, in 135 A.H., When the governor of Madina demanded and forced people to take the oath of allegiance in favour of Khalifa Al-Mansoor,

the Imam issued a Fatwa that such an oath was not binding because it was given under duress.

15. Since this fatwa was not in the interest of the ruler, the governor arrested the Imam and had him publicly flogged for the "crime".

Al-Mansoor, learning of this outrage, apologized to the Imam and dismissed the errant governor.

16. Imam Malik (ra), was offered 3,000 gold coins (dinars) by Mansoor, as travelling expenses to Baghdad and subsequent residence in the Capital, but the Imam politely refused the offer saying that he preferred to live in Madina near Rasulullah (saw).
17. Imam Malik never intended the formation of a school of thought bearing his name. It was his disciples & followers who later developed a Fiqah School based on Imam Malik's rulings.
18. Malikis are found mostly in North & West Africa - Tunis, Algeria, Morocco and Egypt.
19. This Great Leader of Islamic Law died in Madina on the 11th Rabi-ul-Akhir 179 A.H. at the age 86 years. He lies buried in the Jannatul Baqi in Madina. (M.A.R.K.)

IMAM MALIK IBN ANAS (ra) - ADDITIONAL FACTS

1. Madina was the most important centre of knowledge as scholars flocked to the City to pay their respects to Rasulullah (saw).
2. The home of Imam Malik too was a centre of Ilm-e-Nabawi.
3. Among his first tutors was Imam-ush-Shua'raa Hazrat Naafe' bin Abdur Rahman (died - 169 A.H.) from whom he mastered the Qur'an.

4. Later, whilst still a youngster he joined the Hadith classes of Naafe'.
5. Physical description: Tall, heavily built, fair but reddish, wide eyes, beautiful nose, very little hair on the forehead, heavy long beard which reached his chest. trimmed moustache above/edge of the lip.

He considered the shaver of moustache as Makrooh and a Mussla (disfigurer).

6. He wore expensive clothing and used much Ittar.
7. He wore a silver ring with a stone and engraved was 'Hasbun'Allahu wa Ne'mal Wakeel'.
8. On his door was written 'Maa Sha Allah'. This house originally belonged to Abdulla ibn Mas'ood (ra).
9. He started teaching at the age of 17.
10. It was only after seventy Ulama certified him as an authority, did he commence issuing Fatwa.
11. His seat in the Masjid-e-Nabawi was the same seat that was occupied by Hazrat Umar (ra).
12. He never answered the call of nature within the perimeter of the Haram, except during illness or some Uzar.
13. He never rode during his entire life on an animal in Madina.

He used to say, "How can I ride an animal whose feet tramples the ground in which lies resting of the Master (saw).

14. During his advancing years, he never went out of Madina - hoping to be buried therein.

15. During Hadith lessons if anyone raised his voice, he would reprimand him and quote the Qura'nic verse ... adding that the command was applicable even now.

IMAM MAALIK IBN ANAS (ra) - POLITICAL ERA

1. During the Khilafat of Mansoor Abbasi, oppression was on the increase.

Muhammad Zun-Nafs az-Zakiyah in Madina and his brother Ibrahim in Basra were compelled to raise the flag of rebellion against the the injustice directed mostly towards the Sayeds.

Imam Malik issued a fatwa in favour of these two and against the government.

2. 2. This led to his arrest by the governor of Madina and subsequent flogging - seventy lashes.

Later when Mansoor learnt of this, he expressed regret and sent an apology to the Imam and requested the Imam to come to Baghdad, but the Imam refused.

When Mansoor came for Hajj, he visited Madina as well and treated the Imam with great respect.

3. Haroon ar-Rasheed

Haroon ar-Rasheed was a patron of the Ulama. He had great regard for Imam Malik. He personally, with his two sons, journeyed to Madina to listen to the Muatta. He invited the Imam to come to his camp in order to give lessons but the Imam refused. So Haroon brought his sons to the Imam.

4. His death

Imam Malik was 86 years and had become quite weak, but he still continued to give lesson and issue fatwas.

It was Sunday when he became ill and for the next 22 odd days it got worse. He passed away on the 11 th Rabi-ul-Akhir, 179 A.H.

He had taught and issued fatwas for 62 years.

IMAM MAALIK IBN ANAS (ra) - ORIGIN OF MALIKI FIQAH

The Fuqaha-e-Saba' of Madina are:

1. Saeed ibn Musayyib, Died 94 A.H.
2. Ubaidullah ibn Uttba ibn Mas'ud, Died 98 A.H.
3. Urwa, Died 94 A.H.
4. Qasim ibn Muhammad ibn Abi Bakr, Died 108 A.H.
5. Abu Bakr bin Abdur-Rahman bin Haris ibn Hisham, Died 94 A.H.
6. Sulaiman ibn Yasaar, Died 109 A.H.
7. Kharija Zaid, Died 109 A.H.

These 7 were the centre of Ilm-e-Fiqah and Hadith in Madina.

Their unanimous ruling was the basis of any verdict in the court of Madina in matters of Fiqah.

The basis of Imam Malik's Fiqah and Fatwa originates from this Fiqah of Madina.

Allama ibn Qayyim (ra) states that the promotion of Deen, Fiqah, and Ilm in the Ummah is due to the students of Ibn Mas'ud, Zaid bin Thabit, Ibn Umar and Ibn Abbas (ra).

Ibn Mas'ud stayed in Madina but was later ordered to reside in Kufa.

Therefore the above 7 were instrumental in the promotion of Ilm in Madina.

And it is from these persons that the Shaikhs of Imam Malik benefitted, in particular Hazrat Rabi'atur Raai who is the most important Shaikh of Imam Malik (ra).

Imam Malik based his rulings in his Fatwas from the Fiqah of the above and this eventually became the "Maliki Fiqah.

IMAM SHAFI'EE (ra)

1. Abu Abdullah Muhammad Ibn Idrees Shafi'ee (ra) was a descendant from the Quraish tribe.

He is the Only Imam who is related to Rasulullah (saw).

2. Imam Shafi'ee (RAH) was born in Ghazza, Syria in 150 A.H. (765 A.C.)

He lost his father during infancy and was raised by his mother under very poor circumstances.

3. He completed Hifz of the Qur'an at the tender age of 7 years, and at the age of 13 memorized the Kitabul-Muatta of Imam Malik (ra).
4. He spent some time among the Beduins outside Makka, to acquire a good knowledge of the Arabic language.
5. At the age of 20, (170 A.H./785 A.C.) he went to Madina and became a student of Imam Malik (ra) who was greatly impressed with the young student who had memorized the Muatta.
6. He stayed with Imam Malik for some time; thereafter he returned to Makka.
7. He also came into contact with other learned men (81 Shaikhs) from all of whom he acquired the knowledge of the Qur'an, Hadith and Sunnah.
8. In 184 A.H./799 A.C., Imam Shafi'ee was arrested and taken to Baghdad to appear before Haroon Ar-Rasheed on "trumped up" charges of treason. It was due to the recommendation of Imam Muhammad (the state Qazi and student of Imam Abu Hanifa) that Imam Shafi'ee was discharged. He was then 34 years old.
9. Imam Shafi'ee remained in Baghdad as a student of Imam Muhammad for over three years to add further to his knowledge of Islamic Law.

10. He returned to Makka where he stayed for 9 years delivering lectures on Islamic Law. It was during this period that Imam Ahmad ibn Hambal came into contact with Imam Shafi'ee.
11. In 199 A.H., he went to Egypt where he was received with much honour and respect. He remained here until his death.
12. Imam Shafi'ee was the author of over 100 books, the most important of which is the Kitab-ul-Umm. It contains the rulings of the Imam on all subjects of Islamic Law.
13. He left behind a large number of dedicated students in Makka, Baghdad and Egypt.
14. The Shafi'ee School of Thought emerged from these students who propagated the views and rulings of the Imam through their writings and preachings.
15. Imam Shafi'ee (ra) never committed a major sin nor spoke a lie, nor did he swallow an unlawful morsel of food in his entire life.

He never at any time performed Jumma without Ghusal.

16. He was an extremely generous personality who on numerous occasions gave away all he possessed to the poor and needy.
17. He died in Cairo, Egypt, on Friday evening after Maghrib, 29th Rajab, 204 A.H. (20th Jan, 820 A.C.) after a short illness, at the age of 53-54 years. { M.A.R.K. }

IMAM SHAFI'EE (ra) - ADDITIONAL FACTS

1. Abu Abdulla Muhammad ibn Idris ibn Al-Abbas bin Usman bin Shafi'.
2. His ancestry joins the Prophet at Abd Manaaf.

3. His title is 'Naasirun Sunnah'. He was honoured as Al-Imaamul Mujaddid in that he is the Mujaddid of the 2nd century.
4. His birth place is Ghazza/Asqalaan - a place two stages from Jerusalem. He was born in Rajab 150 A.H.
5. He was two years old when his parents moved to Makka and made it their home.
6. His mother was a Yemeni of the famous Bani Azd tribe.
7. His ancestor - Shafi' - was the flag bearer of the Banu Hashim in Badr.

He was taken prisoner and released after ransom. Thereafter he embraced Islam.

Another report states that he met the Prophet (saw) as a youngster and became a Muslim.

However his father - Saa'ib - was the flag bearer.....

8. Imam Shafi'ee completed Hifz at 7 and memorised Muatta at 10 years.
9. At 15 with the permission of his SHAIKH - Muslim bin Khalid Zanji (the Mufti of Makka) - he started issuing fatwas.
10. Earlier he spent his time in Arabic literature and poetry.

One day at Mina, he heard a voice behind saying: "Aliaka bil Fiqah" - (GRASP THE FIQAH).

11. Muslim bin Khalid who had noticed his remarkable intelligence, etc., advised him to study Fiqah.

He spent three years with the Shaikh, until the age of 13.

12. Later he went to Madina to study under Imam Malik.

Besides Imam Malik, he studied Hadith under 81 Shaikhs.

In Makka his tutor was Sufyan bin Ainiyyah.

Imam Shafi'ee said about these two: "Had it not been for Imam Malik and Sufyan, then Ilm Would not have remained in Hidjaz."

13. He spent 8 months with Imam Malik, then returned to Makka.

14. He came into contact in 184 A.H. with Imam Muhammad - state Qazi - at Baghdad and stayed with him for over 3 years. Taking into account future visits to the Imam, he spent 10 years with Imam Muhammad.

Comments: "I never came across a greater Alim of Kitabullah than Imam Muhammad (ra).

15. Imam Muhammad made this comment:

[a] The door of Fiqah was shut to the people, Allah opened it because of Shafi'ee.

[b] Imam Shafi'ee is the Mujaddid of Deen.

16. Imam Malik made this comment:

No Scholar more brilliant than Muhammad ibn Idris Shafi'ee ever came to me as a pupil.

17. Fiqah Shafi'ee

The Imam had mastered both Maliki and Hanafi Fiqah. Keeping both before him, he formulated the basis of the Shafi'ee Fiqah.

His pupils compiled his works, Fatwas, teachings, etc., and promoted the Shafi'ee School of Fiqah.

IMAM AHMAD IBN MUHAMMAD HAMBAL

(ra)

1. Abu Abdullah Ahmad ibn Muhammad ibn Hambal Shaibani Al-Maruzi was of pure Arab descent whose ancestry joins Hazrat Ebrahim (as).
2. He was born in Baghdad in the month of Rabi-ul-Awwal, 164 A.H. He lost his father when he was only three years old.
3. Baghdad being the Capital of the Muslim State was an important centre of learning during the Banu Abbas Era.
4. Imam Ahmad Hambal (ra) completed Hifz of the Qur'an at an early age.
5. In 180 A.H., when he was 16 years old, he began to pursue the knowledge of Ahadith under the Imam Abu Yusuf (the most important pupil of Imam Abu Hanifa (ra)).
6. He stayed with him for 3 years, during which time he recorded so much information, that the volumes filled 3 book shelves.
7. Later he also attended the classes of Imam Muhammad (another prominent pupil of Imam Abu Hanifa (ra)).
8. After accumulating knowledge from numerous scholars in Baghdad, he journeyed to Kufa, Basra, Makka, Madina, Yemen, Syria, Jazira in order to increase his knowledge of Ahadith.
9. After meeting with over a hundred Shaikhs, he is reputed to have made a collection of over a million Ahadith.
10. It was in 187 A.H. that he met Imam Shafi'ee (ra) in Makka for the first time. Later when Imam Shafi'ee came to Baghdad, Imam Hambal also joined him during the Imam's residence here and mastered from him Fiqah.

11. Imam Shafi'ee (ra) too on the other hand relied very much on the knowledge of Ahadith and Sunnah which Imam Ahmad Hambal (ra) possessed.
12. It was in 204 A.H., only after he had reached the age of 40, that Imam Ahmad Hambal (ra) started conducting lessons and delivering lectures.
13. Being a prominent figure, his lectures attracted a huge gathering of at least 5,000 students among whom nearly 500 took down notes daily.
14. Imam Bukhari, Imam Muslim, and Imam Tirmizi (ra) were also amongst his noteworthy students.
15. The Mu'tazila controversy regarding the "immortality and creation of the Qur'an" was the cause of much trial in the life of the Imam, who suffered much over a period of nearly 15 years.
16. The Banu Abbas rulers - Al-Ma'moon and Al-Mu'tasim who were influenced by the Mu'tazila - tried to force the Ulama to accept the Mu'tazila doctrine.
17. Being a devotee of the Sunnah, and an opposer of Bid'at it fell upon the shoulders of Imam Hambal (ra) to oppose this doctrine vigorously.
18. Al-Mu'tasim even ordered the flogging and imprisonment of the Imam for several months.

Imam Hambal succumbed to the sufferings rather than deviate from the beliefs and practices of the Sunnah.

19. The sufferings of Imam Hambal ended when Al-Mutawakkil took over as ruler, restored the traditional teachings of Islam and accorded the Imam the honour befitting the great scholar.

20. Among his several works is the Encyclopaedia of Ahadith called Masnad, compiled by his son Abdulla from his lectures, and amplified by references to over 28,000 Ahadith.

21. His other important works include a collection of his fatwas (Islamic rulings on religious matters) - covering over 20 volumes.

These fatwas form the basis of the Hambali School of Thought.

22. The Hambalis represent the smallest group in the four Sunni Schools of Fiqah.

23. Imam Hambal (ra) died after a short illness in Baghdad, on Friday evening, 12 Rabi-ul-Awwal, 241 A.H. (855 A.C.) at the age of 77 years.

24. His Janaza Salaat was attended by nearly 1,000,000 people who came to pay their respects to this great scholar of Islam. {M.A.R.K.}

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